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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

THE RAINBOW

"These things are real," said one, and bade me gaze
On black and mighty shapes of iron and stone,
On murder, on madness, on lust, on towns ablaze,
And on a thing made all of rattling bone;
"What," said he, "will you bring to match with these?"
"Yea! War is real," I said, "and real is Death,
A little while—mortal realities;
But Love and Hope draw an immortal breath."

Think you the storm that wrecks a summer day,
With funeral blackness and with leaping fire
And boiling roar of rain, more real than they
That, when the warring heavens begin to tire,
With tender fingers on the tumult paint;
Spanning the huddled wrack from base to cope
With soft effulgence, like some haloed saint,—
The rainbow bridge eternal that is Hope.

Deem her no phantom born of desperate dreams:
Ere man yet was, 'twas hope that wrought him man;
The blind earth, climbing skyward by her gleams,
Hoped—and the beauty of the world began.
Prophetic of all loveliness to be,
Though God Himself seem from his station hurled,
Still shall the blackest hell look up and see
Hope's rainbow on the summits of the world.

—*Richard Le Gallienne.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXV THURSDAY, MARCH 11, 1920 NUMBER 2

My judgment, conscience and heart rebel against this un-American, undemocratic and, as I believe, absolutely unnecessary clamor for military training for schoolboys. I object to military training in public schools because:

1. The physical advantages that come from such a training are a negligible quantity. Everything up to the manual of arms can be reached, and in many ways is reached and exceeded, by other methods now in vogue.

2. It will apply only to the male section of our school population. If the boys need it the girls do. If the girls do not need it the boys can get along without it.

3. Its implication is reactionary. It inflames the imagination in wrong directions and revives the brute, ever dormant and not far from the surface in the average boy.

4. It endorses and reinforces a vicious statesmanship. Only crown-governed nations rest upon bayonets and bullets. Democracies have had their rise and derived their adequate strength from ballots and spelling books. They need no guns.

5. It is an abandonment of the proud position already achieved. Loving boys have proved themselves loyal; intelligent youths have demonstrated their courage. Noble citizens have proven themselves equal to any military emergency that may arise. No patriotism is adequate that is not international. Our schools should make citizens of the world.

—J. Ll. J.

We have received a letter from a friend of UNITY cancelling his subscription because of his dissatisfaction with our editorial policy. We do not ordinarily pay attention to letters of this kind, taking such losses as an inevitable part of the fortunes of war. But this letter has caught our attention by reason of the grounds of objection offered. Our editorials, says our friend, are critical and not constructive; we emphasize and condemn evils, but offer no remedies; we are censorious of the methods of other men, but offer no better methods ourselves. This is serious criticism, and, to our minds, unjust. We confess that it surprises us a good deal; for while we have indeed been sharply critical of the things that are being done today, we have endeavored in each and every case of dissent to point out the better way. Thus, we have condemned the League Covenant and called for its rejection; but months ago we suggested that alternative program of (1) declaring a state of peace, and (2) summoning a new international conference for the revision of the Treaty, which has just now been taken up by Senator France in his recent resolution. We have condemned the Allied war against Soviet Russia, and from the beginning have recommended exactly the policy of lifting the blockade and recognizing the Lenine government which is at this moment far advanced toward full acceptance by the Supreme Council. We have repudiated the program of repression adopted and enforced by the Wilson administration; and have urged constructively a return to the guarantees of "free speech, free press and peaceable assembly" as laid down in the Constitution. We have been unsparing in our denunciation of the existing denominational churches; but have steadfastly advocated that new constructive idea of church organization known as "the community church." Our friend is disingenuous in his charge that we have nothing positive to present in the place of what we condemn. What he really objects to is not our critical spirit, but our opinions with which he is not in agreement. Such dissent is perfectly proper; we ourselves have long indulged in the exquisite luxury of disagreeing with other people. But it is hardly proper to confuse disagreement with a deliberate charge of fatuity in editorial policy.

The argument in Keynes's much-read volume, "The Economic Consequences of the Peace," is as simple and inexorable as any syllogism in the text-books of logic. The terms of the Peace Treaty, argues Mr. Keynes, mean the permanent economic ruin of the German people. England, France and the other Allied nations are dependent upon Germany for their prosperity, and therefore the ruin of Germany means the ruin of all of Europe. This brings the conclusion that the Treaty must be drastically revised to the end of saving the German people from destruction, and thus of delivering civilization from impending doom. The nations of the world, in other words, are all "members of one body. . . . If one member suffer, all the members suffer with it." It is interesting, now, to take this argument of the great English economist and apply it not merely to the peace, but also to the war which preceded this peace. During all the years from 1914 to 1918, England and the other Allied Powers were bending every effort and making every sacrifice to destroy Germany. The struggle must go on if necessary, we were told, until every man and woman in the enemy country was wiped out. Such a result would be victory! And yet, according to Keynes's statement of the case, all injury to Germany was in the end injury to the Allies, and the destruction of Germany, the destruction of the Allies. The war process, as Norman Angell pointed out years ago in his "The Great Illusion," is as destructive of victors as of vanquished. Everything, therefore, that the Allies did during the war, was ultimately a blow at their own cause. Every weapon which they lifted, was aimed in the long run at themselves. The same thing, of course, was true of Germany. The whole struggle, in other words, was an act of mutual suicide. "The economic consequences of the peace" are terrible, be-

cause they mark the extension into the period of peace of the same spirit of self-destruction which dominated the period of war. All of which points straight to the conviction which has always been at the heart of pacifism! It is of the very nature of war to injure friend and foe alike. Therefore, does it follow, "as the night the day," that war can never be either a success or a good. Its end is failure, and its spirit ill.

Universal military training is dead for this session of Congress—which means that in all probability it is permanently dead. It is true that the House Committee, which has refused to endorse the compulsory training program, has voted an investigation of the question, with the idea of legislation another year. But it is the testimony, even of the best friends of the system, that this will be too late. Postponement means defeat; the first excitement and terror of the war are over, and the people want to rid themselves at once and completely of the whole incubus of militarism. At the same time comes the announcement that England will end conscription on March 31st next. Coupled with this, however, is the startling news that the army budget of the British Empire has been increased from 145 millions before the war to a total for 1920 of 625 millions—a jump of more than 400 per cent! It is obvious from these events that the people of England and America alike are sick of war and would be rid of it. The governments, however, are still dominated by the old superstitions, still obsessed with the old fears, still busy with the old work of preparedness which brings sooner or later the old horror of bloody conflict. Keynes declares that there is no hope for the world, save in the displacement of all present governments in the Allied countries with new governments which shall be truly representative of the people. This is true! Today, as always hitherto, the instincts of the people are sound. If they could only be let alone, to live as they would like to live, "nation would no longer lift up sword against nation, neither would they learn war any more."

In a recent three weeks' journey through five states and eleven cities of the Middle West, the Editor of UNITY had excellent opportunity to study the temper of public sentiment in this extended area of the country. On this trip, twenty-five addresses were delivered to large and small audiences of every description—church congregations, forum meetings, college assemblies of faculty and students, labor gatherings, exclusive groups in private houses, city clubs, women clubs, Negroes, Jews. In only one place, a comparatively small town, was there found that mingling of intolerance and terrorization of opinion, which the Editor feared to encounter everywhere. In all other places, there was encountered not only a respectful hearing for the drastic discussion of public questions from the extreme radical viewpoint, but the most eager response to every appeal for amnesty, free speech and free assembly, and in general the restoration of the civic liberties so long denied us. We are convinced, after this heartening experience, that the tide of repression and tyranny has at last turned in the United States. The raids of Attorney General Palmer and the ousting of the New York Socialist assemblymen by Speaker Sweet marked the flood of autocratic lawlessness and cruelty. As usual, the madmen over-reached themselves, and the inevitable reaction has set in. That the tide will subside all at once is not to be expected. There will be fresh outbursts of hysteria here and there; and public officials thwarted of their fondly cherished political ambitions, will take revenge in sporadic and desperate attacks upon the weak and friendless. But the worst is over. The native common-sense of the American people has reasserted itself. Contempt and obscurity are now the certain fate of all men associated with this "reign of terror"; and woe be unto the candidate this fall who does not champion the cause of liberty!

A new form of business has suddenly appeared. It is none other than that of buying and selling church properties. So many churches are there today which are eager to get rid of their land and buildings, in order to amalgamate their interests with those of some other ecclesiastical institution, or else to "close up shop" altogether, that men are actually finding it worth their while to establish themselves as a kind of broker in this field. That such a phenomenon would not be possible if the churches were succeeding—were "getting returns on their investments," to use the commercial phrase—goes without saying. What we have here is simply new evidence of failure. The churches are bankrupt; and in this case as in every other, the broker appears to take charge of the work of disposing of the wreckage. To what an extent this astonishing business has already gone, is shown by the experience of Dr. Joseph Fort Newton, minister of one of the most prosperous churches, housed in one of the most beautiful ecclesiastical structures, in New York, who actually had a man walk into his study, and propose then and there negotiations for the sale of the property. What the world thinks of the condition of the churches, is evident enough from such an episode as this. Very soon this thought will take form in something much more drastic than the bid of a broker for a buy-and-sell transaction. The next step will be the taxation of church property by the state! Then will come a closing of the churches which will defy even the most zealous efforts of the blind denominational leaders of our time. The long, long pretense will at last be at an end. The churches will either be reconstructed along new lines of community idealism, or else disappear once and for all!

Distinguished foreigners continue to flock to our shores, as birds to summer climes. Not least distinguished, and perhaps most interesting, of those recently arrived, is William Butler Yeats, the Irish poet and dramatist. It is doubtful if a rarer genius exists anywhere today than Yeats. Maeterlinck's talent is undoubtedly more versatile and fruitful; Thomas Hardy looms a more colossal figure; Romain Rolland and Anatole France are giants who dispute between themselves the right of succession to Leo Tolstoi. But in Yeats there is an originality of genius, a pure upspringing fountain of inspiration, a certain mystic charm and insight as of another world, whch must be regarded as unrivalled by any other writer of our time. This man is the poet *par excellence*. No school made him; no training taught to him his art. He is himself—a radiant figure of dreams and beauteous visions and magic truth. Ireland has given to the world great figures in these days of her literary renaissance, but none of them all is greater, in the rarest and most wonderful sense of greatness, than William Butler Yeats. One is tempted to speculate as to what can bring him to America. What is there in this country to tempt his presence? A lovely flower, fragrant with the beauty of spring dawns and summer nights would not seem more out of place in the dirt and noise of a vast factory. But to have him with us is like a divine visitation. We have need of him, if he has little need of us. Few of us can meet this man, and thus become acquainted at first hand with his spirit. But all can turn again to the magic pages of his books, and drink there again of the waters of eternal life.

Universal Military Training

There seems to be some confusion in the mind of many of the editors of our great dailies as to the true character of the vital lesson of the war, and the fate of the universal military training proposal in Congress seems to have made chaos of that confusion. The great trouble about this matter is the lack of candor on the part of those who wish to see the youth of the country placed under arms. There is also a considerable amount of humbug about it all which does not assist the endeavors of those people who really believe it is in the best interest of this country to set up a permanent system of conscription. Now want of candor, and the habit of substituting humbug for reality, may completely defeat the aims and aspirations of our war lords. Anyone who will take the trouble to look into the history of the universal military training movement in Great Britain, will find that it was dissimulation, on the part of the militarists, that defeated its object. None of the political parties in Britain dare officially take the subject up, and it was left to an outside organization to carry on its propaganda. In the House of Commons a bill was introduced by a private member, Mr. G. Sandys, and it did not reach a division; an abortive effort, without an official father. Under that bill, service was to be for a period not exceeding four years, *and no person would be required to serve abroad.*

No one would dream in time of peace of advocating a bill for service abroad. Home defense has a better sound about it, and it somehow seems to mitigate the fear which, according to the notions of some editors, lurks in the mind of the humble citizen who imagines he may be the victim of an invading force. After the invasion of East Prussia by the Russians, and the invasion of Belgium by the Germans, the humble citizen has something to ponder seriously when the editors in our country reveal to him all their knowledge of the possibilities of attack. Notwithstanding the careful manner in which the lesson of the war has been presented to him, the humble citizen seems to be in no hurry to vote for conscription. And, strange as it may seem to the unwary, some of our war lords appear to be conscious of a reluctance on the part of certain persons to fall in with the conscriptionists. We have been told that we are face to face with a great danger now if the bill is lost in Congress. "Unless it is secured in the next few months, it will be lost entirely," said the National Commander of the American Legion. This extraordinary statement was surely a serious reflection on the military instincts of our people, indeed it was so interpreted by editors when they talked about members of Congress trying to dodge the issue "because among their constituents are many pacifists, pro-Germans, and little Americans." We were under the impression that all such people had been put out of commission, and that never at any time were they of such numbers that they could affect, to any appreciable extent, the return of any patriotic candidate for Congress. Are we, therefore, to infer that this momentous question was not to be presented to the people who would be called upon to serve under a scheme of universal military training? Surely not, for the editors of our great dailies are one hundred per cent Americans, above all suspicion, and must believe thoroughly in democratic proposals, which aim at fundamental change in our polity, being presented to the people in a democratic manner.

We can understand the feeling which prompts a man to say, "There should be universal training for the youth of the country; it will serve to make them better citizens." There are numbers of reasons why we should do something to make our citizens better men. There is room for improvement in us all. But did universal military training serve to make better citizens of the Germans? According to the reports, which appeared regularly in our newspapers during the war, conscription in practice was not quite all the theorist imagined it would be. There is, of course, to be considered the tremendous question of the difference in

conduct of invading troops and defending troops. Mr. Lloyd George's observations during the Boer War made this difference clear to both friend and opponent in his own land. Sir Henry Campbell-Bannerman was particularly severe in his strictures on the conduct of an invading army, and his famous phrase about "methods of barbarism" still sticks in the British mind. It is, however, not for us to be over-inquisitive as to the feelings which prompt our conscriptionists when they turn their attention to the betterment of our citizens, but we would remind editors who lament the loss of the proposal in Congress for universal military training that Europe today "is engulfed in a great wave of crime" which leading magistrates and police officials attribute to the effect of war upon men. It is admitted over there that mobilization has liberated numbers of known criminals, but the vast majority of the offenders in Great Britain brought before the courts since the armistice are men without ante-war criminal record. The *London Times* says, "The probability of a wave of crime after the war had been foreseen and foretold by students of social problems, and some of its causes, at all events, are obvious. . . . The failure or disinclination of a certain proportion of discharged soldiers to obtain work, decreased regard for the sacredness of human life caused by familiarity with bloodshed, and the unhealthy influence, especially upon youths, of the violence of war are prominent features." This is all very distressing, and it may be a reason why members of Congress were timid about consulting their constituents about this question.

There is, besides, the problem of preparedness to be dealt with, and the military editor is excusably fearful of finding our country confronted by "a Power with a great navy and a formidable, scientifically trained army." This picture he holds up to us, and he dreads that we should "find ourselves in the old rut of unpreparedness." It is an attitude of mind rather puzzling to us, for we were under the impression that we have had millions of men under arms, and hundreds of thousands of them in action, quite recently. Has all this experience gone for nought? We should have thought that our engagement in Europe had sufficed to make our men physically, morally and spiritually, second to none in the world. Are they not better citizens for all the expenditure of billions of dollars on the educative opportunities the war provided, or is it a question of another course of higher education, which is necessary to complete their instruction? It is difficult to understand what the militarists think necessary to make them better citizens.

If there be one thing more than another which annoys our military editor when the question of preparedness arises, it is the penny-wise and pound-foolish policy of the party politician who has to confront the taxpayer. Editors and war lords are in the enviable position of a British peer whose constituency is under his hat, and they should deal leniently with the politician when he says that the country cannot afford to commit itself to universal military training that will cost $600,000,000 a year. It certainly is an enormous sum to spend on bettering the citizen whose military education has recently cost so much. Still, it would be cheap at the price if its expenditure were to remove all possibility of war. Unfortunately, European schemes of preparedness all prove conclusively that the theory of the militarist, that the best way to keep the peace is to prepare for war, does not work out in practice. Let our editors and war lords look where they will in the figures of military and naval expenditure of European states and they will find no instance which will give them the slightest encouragement. Let us take military and naval preparation for the year 1914 of the five great European Powers (in round figures, $5 to the pound):

Russia	$529,000,000
France	405,000,000
Great Britain	402,000,000
Germany	295,000,000
Austria	124,000,000

The figures for military expenditure are more impressive. The estimates of the four great military Powers of Europe, in the ten years before hostilities began, 1905-14, a period sufficiently long to indicate the progress of two sets of Powers bound together by alliances of a naval and military character, reveal the following expenditures:

Russia	$2,475,000,000
France	1,735,000,000
Total	$4,210,000,000
Germany	$2,240,000,000
Austro-Hungary	1,170,000,000
Total	$3,410,000,000

Here we find a difference of $800,000,000 in favor of the Franco-Russian Alliance. It is, as Mr. Lloyd George put it, in the interview he gave to the *Daily Chronicle,* January 1, 1914, conclusive evidence of preparedness being a matter which stimulates competition as fear of war increases. He said, "Germany herself has nothing like that superiority (two-Power standard) over France alone, and she has, of course, in addition to reckon with Russia on her eastern frontier. Germany has nothing which approximates to a two-Power standard."

Now that the armies and navies of Germany and Austria are no longer a menace to civilization, we should like to know from our war lords and military editors which of our Allies we must fear, because there is not only the cost of universal military traiuing to be considered, but the expenditure on the regular army and the navy. European countries in the last phase of preparedness always based their plans on a two-Power standard, so Mr. Winston Churchill

told the House of Commons. Therefore, we ought to know the two Powers we should fear, so that we may have an intelligent idea of the expense to be incurred in reaching our standard.

Another point we would raise is that of the effect of militarism on the conduct of human affairs. Shall we be able to preclude the possibility in our scheme of setting up a military caste, of escaping all the abominations we associate with the word Prussianism. Some patriotic publisher might render at this time a great service by getting out cheap editions of Beyerlein's "Jena or Sedan" and Lieut. Bilse's "Little Garrison Town;" two books which will do more to reveal the evils of militarism than any works we know of. The difference between the militarist and the soldier, a difference we do not adequately understand, is vividly presented in these two volumes. It would be unkind to inflict on our people the insufferable type of militarist we remember in the Zabern affair, the person in a military uniform that looks with contempt upon the civilian, and pushes and elbows him off the footpath, and hustles him about in restaurants and railway trains. Can we have the best of militarism without the worst of it? We are afraid not. Let us hope that the vital lessons of the war, and the preparedness that brought the war about, will not be lost upon the editors of our newspapers.

FRANCIS NEILSON.

A DREAM OF ENGLAND.

Will it be still the old land,
The land we used to know,
Where the hawthorn hedges blossom,
And trellised roses glow?

Will giant billows shatter
Their foaming bulks of green
Around the jagged Cornwall cliffs
And up the bays between?

Will Dartmoor still be sombre
In purples and in browns?
Will summer send an ecstasy
Along the Sussex downs?

Will tranquil Isis linger
On many a silvern reach,
By pensive spire and burly tower,
And copse of oak and beech?

Will Warwick wear a broidered smock,
Fine-stitched with white and gold?
Will Yorkshire moors roll Scotlandward
In fold on dusky fold?

Will England be that England,
Unblasted by the war,
With coast and heath and countryside
As lovely as before?

The Nation. —*Charles Wharton Stork.*

THE PULPIT

We Must Reconstruct the Church

By Rev. R. L. Jackson, Mason City, Iowa

One of the things which need no debating in these post war days is the imperative need of genuinely Christ-like men. I use the word "Christ-like" deliberately for no other word so completely answers my purpose. The term "Christian," having lost in a large measure its original meaning, is unserviceable. The Book of the Acts of the Apostles tells us that they were first called Christians at Antioch. This designation carried with it a closeness of resemblance to Jesus Christ which we cannot in all conscience allow the average modern Christian. In consequence of this, I am compelled to use the word "Christ-like" in order to suggest those qualities which are demanded of the type of men which the times urgently call for.

What is it to be Christ-like? It means, first, to put upon things the valuations which Christ put upon them. Nothing is so fundamental to genuine Christ-likeness as this. To share his convictions as to the relative value of things, is to possess one of the basic elements of his character. Christ said "A man's life consisteth not in the abundance of the things which he possesseth." Thoroughly to believe and honestly to practice this, is to be truly like him. He did not regard material things as worthless rubbish. He never counseled men to despise material goods. He counseled them to subordinate the material to the spiritual. He urged them to regard the soul's welfare as supreme. He cautioned men to beware of covetousness, to exercise an unsleeping concern, lest the love of money crowd out the love of God and humanity. The Christian Church as a whole has never accepted Christ's scale of values. It has never grasped the fact that likeness to him carries with it, his attitude to riches. It has missed much of the point of the parable of Dives and Lazarus. It has numbered among its members and honored with the name of Christian, men who have made the amassing of wealth the be-all and end-all of their lives. It has elevated to posts of influence and honor in its organizations, men whose millions represent a consuming infatuation with money. Christian according to the allowance of the church, they are most unChristlike in respect of their estimate of and avidity for wealth. Generous in their gifts to charitable and religious objects, unsparing of their time and strength in the service of the church and the community, they give every appearance of being all that one could ask, but possessed of a deep-seated and masterful passion for money, they fail of one of the most vital characteristics of true Christlikeness.

To be Christlike means, secondly, to put upon humanity the value which he put. Christ invested all men with the highest conceivable worth. He saw enough of the cruelty and meanness of men to make it easy for him to feel the utmost contempt and aversion for them. But in spite of all that he experienced of human baseness and brutality, he unswervingly believed in man, in his high possibilities and divine destiny. In every man he saw values no amount of material wealth could match. "What shall it profit a man if he gain the whole world and lose his own soul," he exclaimed. The life of a single human being

exceeds the value of the whole material world. Contact with the obscurest man gave him a sense of incalculable worth. He sees in all men whatever their condition, color, or character, the children of a common heavenly Father, the candidates for a common godlikeness. His life is dedicated to the good of all alike. The Christ-like man looks upon men in the same way; he treats them in the same way. He sees a divine spark in every man and seeks to kindle it into vigorous creative life. The church has not failed to preach the doctrine of Christ as to the worth of men, but how many of its members have practiced it! How many Christians look down upon people whose wealth or station is not the equal of their own! How much genuine snobbery is to be found among them! How much indifference to the sufferings of their fellowmen! How much exploitation of the weak and defenseless! Wanting in his estimate of the value of men and in his consideration for their well-being, they lack another one of the essential elements of likeness to Christ.

To be Christlike means, thirdly, to wage an uncompromising warfare against every influence and agency which militates against the deepest good of humanity. Christ was the greatest champion humanity has ever had. No man ever fought for his fellowmen more aggressively and unfearingly than he fought nineteen centuries ago. False standards, inhuman customs, tyrannical practices, everything partaking of unreality and injustice he summoned into the open and compelled to do battle for its existence. He was no quietist in the presence of wrong-doing. The antagonism he aroused among the social and religious leaders of his day is an eloquent testimony to his vigorous aggressiveness as a fighter for humanity. To be genuinely like Christ is to show one's self a full-fledged fighter for truth and justice and righteousness. It is to possess his humility, gentleness and patience, but it is also to possess his dynamic force and heroic activity in getting out of the way everything that hinders men from realizing the best that is in them and enjoying the best that God has given to them. To say that the average Christian suggests a vigorous determined warfare against the evils of society is to strike wide of the mark. When it comes to such warfare, the practice of most Christians is acquiescent, whatever their profession may be. If there is any dangerous warring to be done, which meets with their approval, they prefer to do it by proxy. Were Christ to return to our earth and see them holding aloof from the conflict for a juster and nobler order of society, he would miss in them one of the most essential marks of his own character.

No right-thinking man can question the superlative need of the Christlike type of man at all times and especially in these crucial formative times. The greatest good fortune that could befall the world today would be the appearance in large numbers of men and women who resemble Christ in the three respects noted above, who assign to material realities a subordinate place, who invest humanity with transcendent worth and who stand ready to put forth any effort and to make any sacrifice for humanity's good. We are suffering immeasurably from the ruthless activities of people who seem to think that all men are put in the world for, is to get rich and to wield the power and to enjoy the pleasure which riches make possible. The greed and lust of such are piling up the problems of society and multiplying apace the miseries of the weak and defenseless. We continue to organize new societies to solve the problems as they arise and to alleviate the miseries as they multiply. We pass new laws to remedy the new untoward conditions but these conditions do not materially change for the better. We call conferences and conventions and make speeches and pass resolutions, and the old evils continue with practically unabated force. We say education is the solvent of our existing ills and we straightway proceed to increase our educational facilities and still these ills show no signs of abatement. We declare that with more religion, these ills will disappear; we forthwith speed up our religious activities and yet every additional religious organization and operation makes no perceptible difference in the complexion of the situation. We seem slow to grasp the fact that if we are to get a real and effectual deliverance from the evils now in the saddle, we must get it through men who are genuinely like Jesus Christ. Our supreme problem, therefore, is the production of such men. Our task is deliberately and definitely to plan and work to make the production of such possible. We must think in terms of a steadily increasing influx into every realm of man's life of men and women who resemble Jesus Christ in the manner set forth in the preceding paragraphs. We must be satisfied with nothing short of a new order of individuals who, having the mind and spirit of Christ, make their influence felt throughout society in a telling manner.

When we advance to a consideration as to the means whereby such an order of men and women is to be secured, we naturally turn to the Christian church. The church is the only institution whose avowed object is the creation of character. There are other institutions which include character among their objects, but none of them make it their one paramount consideration as does the church. As a creator of character values, it is far from the truth to say that the church has been a failure. It has to its credit a mighty succession of noble-hearted and pure-minded men and women. It is today a powerful influence for good in the lives of millions. The radical critics who claim that the world would be as well off without the church as with it betray a blindness to the truth which only a wilful prejudice can create. The church is unquestionably a potent factor in shaping the characters of men, but this is not saying that the product for which it is largely responsible is all that we desire. As a matter of fact, it falls considerably short of what we desire. The product of the Christian church as excellent as much of it may be, does not measure up to the present day requirements. It is palpably lacking in the three outstanding characteristics of Christlikeness which we have set forth.

The question which logically suggests itself, granting the truth of the foregoing, is why is the church unable to produce men and women of the characteristically Christlike type? Many answers to this question press upon us their claims for consideration, but out of them all there is only one that goes to the root of the situation. It is that the church is organized and operated on a basis which does not make it possible for it to serve as an untrammeled organ of the transforming spirit of Christ. It is impossible for Christ to use the church as it is at present constituted, for the purpose of transforming men into his likeness. It must undergo a radical reconstruction if it is to function in any effective manner as a builder of Christlike character.

This brings me to my thesis, which is that we must reconstruct the church if we are to secure from it the

new order of men and women which the times demand. This reconstruction must proceed along three distinct lines.

First, we must do away with the denomination as the unit of organization and substitute in its place, the community. After years of close observation of the workings of the denominational system, I am convinced that it is a positive hindrance to the development of Christlike types of men. Denominationalism invariably operates to make men treat the church as an end in itself and not as a means to an end. The adherents of each denomination continually think in terms of additions to its numbers and wealth, because they enhance its power and prestige in the eyes of the world. Qualitative standards are set aside for quantitative. This is true especially in regard to the matter of membership. Each denomination is so eager for new members that it admits to membership people who have no honest intention of ever becoming Christlike and it retains them long after it has discovered that they have no such intention. Such a thing as church discipline is unheard of today. Its employment would mean the disruption of more than one church organization. With quantitative standards dominant, it is only too apparent that the church as a builder of Christlike character, cannot do any genuine functioning. I recently heard the minister of a church of five hundred members tell his people that eighty per cent of them, and here I quote his exact words, "were not worth a cuss." How can you expect a large percentage of the members of any church to be worth very much when the lust for numbers is so widely dominant?

The denominational system has broken down in the country districts. It is universally admitted that the average country church is a feeble ineffectual affair where denominationally organized and conducted. The more progressive countrysides are scrapping it and organizing their religious activities on a community basis. The urban centers must follow suit, if they desire to escape the moral decadence consequent upon the failure of the church to give a strong commanding lead to the formative forces of society. Religion woefully lags behind in the march of progress. With the community as the unit of organization with a score of vital interests, religion with a paltry few exceptions, persists in clinging to a system which has broken down under the pressure of new conditions.

No doubt it will be contended by many that in doing away with the denominational differential, we are making no provision for those necessities which spring from the temperamental differences. There are those who like an abundance of noise with their religion, others there are who prefer the "dear deep silence" with theirs. Some cannot worship God without the lighted taper and some cannot worship Him except in the broad daylight. What shall we say in regard to all these varieties of preference? There is simply this to be said, namely, if Christianity exists to enable people to indulge their temperamental likes, then the denominational idea is a necessity, but if it exists to make the Fatherhood of God and the Brotherhood of man living realities in the lives of men, to bind men together in a solidarity of mutual love and service, then we have no business to demand for our personal tastes and temperaments a special denomination through which to indulge a lust for self-expression. In making such abundant provision for the expression of personal preference, we only confirm people in their belief that Christianity is something which is designed to minister to the selfish desires of men rather than something the design of which is to transfer men into the likeness of Jesus Christ so that they may be instrumental in transforming the earth into the City of God.

Another objection to doing away with denominational lines is that no opportunity is given for the expression of doctrinal differences. To this objection, it may be replied that the majority of the members of the Christian church do not need such an opportunity. The differences of theological opinion which existed years ago and which were largely responsible for the denominations of today, are practically unknown to the people of the present time and if not unknown are devoid of vital interest to them. The ease and frequency with which both the clergy and laity pass from one denomination to another to-day clearly shows how negligible the doctrinal factor has grown to be. It is no uncommon thing nowadays for ministers to receive into the membership of their churches the representatives of as many as six or eight different denominations at a single service. The conviction is steadily growing in the minds of multitudes of church members that denominations which exist to perpetuate variations of doctrine have no claim upon their consideration. They must stand for something more imperatively vital if they are to justify their existence. It is significant that the great denominational leaders are promptly reacting to this growing conviction by offering the public, programs for the social and spiritual redemption of society, instead of propositions of theology.

How much longer the denominational basis of church organization will continue, I do not venture to say, but the opinion is increasingly widespread that it lags superfluous on the stage. It has surely had its day and sanctified strategy demands that it be replaced by a basis more serviceable to the changed conditions of society.

Coming to consideration of the second line along which the reconstruction of the church must proceed, I remark that we must make the basis of church membership preponderantly one of character. Character attainments or the genuine promise of them, in terms of likeness to Christ as we have unfolded it in this article, should constitute the basis of membership in the church. The church should consist of genuinely Christlike people, either actually or potentially. Christ did not demand of men as a condition of discipleship, assent to a metaphysical interpretation of his person and work; he demanded of them an emulation of his example, a reproduction of his spirit. Who are we that we should ask of them, what he refrained from asking? Candidates for church membership should be asked in regard to their attitude to wealth, as to whether they regard it as the be-all and end-all of life. They should be asked how they regard and treat their fellowmen. Finally, inquiry should be made of them as to their willingness to enlist in the effort which Christlike men are putting forth to make possible for everyone a richer and fuller physical, mental and spiritual life. Membership in the church on this basis would mean something. As matters now stand, it means comparatively little. It is no guarantee of Christlikeness either actual or prospective, in the case of thousands whose names are on the roles of the church. Belonging to the average evangelical church means that one has accepted Jesus Christ as one's

personal Saviour, but it does not necessarily mean that one is earnestly determined to be like him in the threefold respect which we have considered. It means a desire for salvation from a future hell but it does not mean desire for salvation from the hell of an unbrotherly, loveless life here and now. Under the existing situation, men can consider themselves members of the church in good and regular standing as the phrase runs and live as self-centeredly as those on the outside. On the proposed new basis, they would have to give some substantial evidence that their lives were no longer egoistically motived and mastered, that they were under the control of the mind and spirit of Christ.

It is useless to expect the church to play any dominant part in the moral and spiritual evolution of society until it makes Christlike character the basis of its membership and steadfastly holds to such a basis. Its members must be men after Christ's own heart, if they are to make their influence count for an order of society embodying his principles and spirit.

Thirdly, and lastly, the church needs to be reconstructed in the matter of its relations with the clergy. The clergy in the Protestant communions are under what is known as the hire and fire system. A minister accepts the call of a particular church to become its pastor. He is paid by it a certain amount of money for his living expenses. His relation to that church is essentially that of employee to employer. As such it is one of dependence. He can discontinue it at any time he chooses to be sure but while it lasts, it does not admit of that freedom of expression and action which a clergyman must have if he is to fulfill the requirements of his position. As the pastor of a particular church, his bread and butter comes out of the pockets of people whom his pastoral office requires to keep in the straight and narrow way. What if there are influential members who contribute a very considerable percentage of his salary who strenuously object to his effort to keep them in the path of righteousness, he must do one of two things, either close his eyes to what he sees and shut his mouth in regard to it, or earnestly endeavor to get them to mend their ways. If he does the latter, in all likelihood, he must, sooner or later, look out for another church. Suppose he is past fifty with a family dependent upon him for support. How many churches today are looking for men who are past fifty and especially for men who have been tactless enough to get into a row with their leading members? Most churches looking for ministers do not consider the circumstances under which the row arose. It is enough that it arose. A minister may have stood for a righteous principle with all the tact and courtesy possible to a human being, but the fact that he got into trouble is enough to condemn him. Experiences like this are befalling ministers all over the land today. Can you blame a minister for shutting his eyes to the moral delinquencies of a parishioner who pays one-fourth of his salary when he knows that for him to take notice of them means his dismissal? The Christian ministry is not made up of moral cowards. There is a larger percentage of courageous self-sacrificing men in the ministry than in any other profession. But ministers are human and when one of them is tempted to close his eyes to conditions and situations when to come to grips with them would entail suffering upon himself and his family, it is not at all strange that he should do some side-stepping.

The present system of clerical support does not make it possible for ministers to deal with the erring members of their churches effectively. It is usually the minister who has to go and the offending member who is permitted to stay. There is something highly and absurdly illogical in putting a minister at the mercy, in the matter of bread and butter, of men who are guilty of flagrant misbehaviors and yet who insist on retaining their positions of influence in the church. Another system must be devised and when the denominational basis of organization gives way to make room for the community basis, I believe it will be possible to work out a system which will relate the church and the clergy in such wise as to insure the latter security of position while dealing with delinquent members, influential and otherwise.

A new system of support must be devised and that soon, if the church is to have a ministry of commanding leadership. The present hire and fire system is driving many worthy and valuable men out of the profession. Many clergymen seem unalterably opposed to any changes in the organization and operation of the church of the character of those I have proposed. They are opposed to doing away with denominational lines and yet denominationalism is responsible more than anything else for the starvation salaries which they receive. It is responsible for many of the difficulties and disabilities under which they work. They are opposed to making church membership a matter of Christlike character and yet under the present conditions, the churches are so clogged with unChristlike members that their influence in the community is seriously curtailed.

These are reconstruction days. We are endeavoring to make over a hundred different things. Nothing needs making over so much as the church and yet, it is next to impossible to persuade the church people of this fact. The leaders of the church are pushing hard for the reconstruction of business, and industry and politics and what not, but it is noteworthy that with only an exception here and there, they are silent when it comes to a plan for the reconstruction of the church. They willingly concede that the church is not doing all it should for society but they think it is because not enough of the old theology or not enough of the new theology is preached or not enough of the social gospel or not enough of some other kind of gospel is preached.

We cannot get them to face up to the fact that we have got to get rid of an ecclesiastical system which does not give Jesus Christ a chance to bring his transforming power to bear upon human lives. The supreme question is not how to fill the church, it is how to make the church a channel for the redemptive power of Christ. It is not more church members that we imperatively need today; it is a better brand of church members; it is Christlike church members. The church of today is not producing them in any considerable numbers. Let us be honest enough to confess it. We do not lack workers, we do not lack wealth. We do not lack the spirit of devotion. What we do lack is the courageous faith to make the bold break away from an ecclesiastical system which may once have served some useful purpose in the past, but which today mightily hinders the coming of the Kingdom of God in the earth.

CONTRIBUTED

Sir Oliver Lodge—An Appreciation

The man is master of his subject, whether it be physics, mathematics, or chemistry. There is something Homeric about this giant as he stands with ease and confidence before his audience. And it does not matter whether it be our lecture-craving people, or the scientists who assemble at the meetings of the British Association, the attitude of mind and the manner of delivery are just the same. Sincerity, clarity and simplicity are qualities which flow from him, and create an atmosphere of sympathy and reliance. The value of stature to a speaker can be fairly estimated when one sits before Sir Oliver Lodge; one encounters no difficulty in understanding the effect we read of in epics and sagas of presence in a chieftain dominating an assemblage of the people. If it be true that our bodies have an aura which extends beyond our visible outlines, then Sir Oliver is most highly endowed in this respect, for his presence is felt from the moment he appears upon the platform, sometimes long before the people hear his voice.

It has been my good fortune to renew at his lectures an association which began nearly twenty years ago, when I sat before him at Liverpool, Birmingham, and other centers in England. Any appreciation of mine can, however, be nothing more than that of the humble layman and can carry no value worthy the attention of the pedant. Nevertheless, an expression of an opinion from a layman of the power exercised by Sir Oliver upon audiences, which are composed largely of non-scientific minds, may be of some value to many of those people who have heard him speak and whose skepticism has been shaken and in many cases seriously modified. Let it be said that our lecture audiences are unique in this respect: they seem mainly to be composed of people more interested in the lecturer than the lecture. Perhaps no other people learn as a rule so little from the platform, yet the impression to be gathered from an audience after an address from Sir Oliver is that he succeeds, where so many lecturers fail, in creating a profound interest in the subject.

The secret of this extraordinary power lies, perhaps, in that region which is beyond the boundary of the physical. The atmosphere which he creates cannot be attributed solely to his fine physique, his modulated voice, his economy of gesture. None of the qualifications we find in a programme description of a lecturer will fit his case, for this man is devoid of platform tricks. The indefinable something, which some men and women have in so great a degree, completely illudes our power of description; no matter how much we strive to describe their physical attributes, we fail entirely to explain that something—atmosphere, what you will,—which powerfully lays hold of us. This simple man of many powers makes us forget once he begins his subject his own remarkable features. What a head he has! It is massive. The noble brow, broad and high, carries the dome of the head with a kind of Byzantine dignity; the eyes have a fire which flame gently, beckoning, as it were, to a warmth which lies in the tender soul beyond. His nose is somewhat rugged and denotes the folk from whom he sprung, the sturdy stock of the west midlands, the lands of the abbeys and the castles of a yeoman race, vigorous, prolific, and proud. This bearded man of full six feet carries himself with the ease of a young athlete. He moves with grace. His feet are planted firmly on the earth. He takes up his position with an appearance of authority, but without the slightest show of assumption. To hear him speak is to forget that there is such a thing as elocution, for his delivery is perfectly natural. His voice is rich in tone, and can be heard in the largest halls; it is never strained; there is nothing declamatory, oratorical, or theatrical about his speech. There is an entire absence of style, the voice flows on without the slightest artifice of the elocutionist. He uses as a rule simple Saxon words, and, for emphasis, a crepitant Latinism with great effect. He translates the terminology of science into a phraseology that can be easily grasped by laymen. Unless it be to handle some object for the purpose of illustration, or to take up some paper on which he has placed a few headings—copious notes he does not seem to use at all—or to read an extract from some document, he seldom waves his hands or strikes an attitude out of keeping with his natural dignity. Sometimes he raises his right hand, passes it across his brow, and compressing the fingers over the eyes, lets the arm fall, and, with a sigh, takes up another thread of his discourse.

Presumably the psychologists and scientists who have been shocked by Sir Oliver's lectures on "The Evidence for Survival" have heard him speak, though that is difficult to believe. For they protest too much, and assume something of a presumptuous nature which is totally absent in Sir Oliver's treatment of such questions. Now the scientist who declares himself a skeptic seems to be somewhat of an anomaly in these days, when the metaphysician and mathematician are meeting on a common ground, if not in agreement, at any rate for the joint purpose of research. The barriers of skepticism raised by scientists are the most difficult of all obstacles which lie in the path of progress. What difference is there between the skepticism of the popes of the sixteenth century and the professorial popes of our own day? In principle, none; they differ only in degree. It is difficult to believe that anyone who demands proof has heard Sir Oliver speak. Proof, in the sense the opponent demands it, lies not with Sir Oliver, but with the opponent, for proof can only be a personal experience, and whatever evidence is forthcoming through intermediaries, the scientist can sift for himself, and accept or reject, according to the capacity of his mind. Not once have I heard Sir Oliver ask the audience to accept anything beyond the powers of their own intelligence to fathom. I am not a skeptic but I am an agnostic. I do not know. But my mind is open, so open, indeed, that when I hear Sir Oliver speak I do not in the least feel that any appeal is made to me beyond that upon which my own intelligence sits in judgment.

There is, however, temperament to be taken into consideration. Temperament is an attribute which is essential to the mental state that would apprehend these things. It was almost like a divergence when he one day touched just for a moment on this important qualification. It came like a surprise to him. He said that temperament, the artistic temperament, was perhaps more important than hard scientific judgment, or words to this effect. And this is so true, for instinct and intuition are indispensable in dealing with these problems. The weight of sheer intellectual power has always been a hindrance to progress, for progress is not to be measured in terms of material advance, but

in the highest of all values, those of love, sympathy and understanding. And it is to these Sir Oliver appeals when he speaks on the evidence for survival, the reality of the unseen, and continuity of existence. And these are the values that he brings to us, and from these values he seems to create an atmosphere which allays the agitations of the skeptic, and soothes the mind of the layman who imagines that he is going to hear something that will pass "over his head."

It is good to lend one's self for an hour or two to the benign influence of this simple man, whose astounding courage as a scientist of the first rank, should win the admiration and respect of every man or woman that has ever dabbled in a laboratory. If he can face the British Association with an address on "Continuity," I, as a layman, know no reason why he should not address the whole body of American science on "The Evidence for Survival." How anyone can be misled I cannot understand. Nothing Sir Oliver has said could mislead them. It is the experience that is essential. And surely no scientist would say that all progress must be brought to a standstill because someone goes without intelligence and understanding to a medium. I have never met a medium that I know of, but I feel very sure of this, that when I do every critical faculty I possess will be in action; but, all the same, I shall wish to be convinced, if conviction be in accord with judgment. It is so strange at this time of day to hear the cry of the wise upraised for the protection of the foolish. "Beware of the quack!" they exclaim. Excellent advice, but probably we hear the cry so seldom because there are so many quacks in all trades and professions.

That Sir Oliver has gone far beyond the six original themes of the Society for Psychical Research is not surprising. The result of his investigation in psychic phenomena is all to the good. I shall never forget the rapt attention of the audience as he spoke of the experience of others, and the consolation they have found in communion with those who have shaken off this mortal coil. I have been in many churches in my time, churches in many countries, some filled with "fashionable" folk, others filled with the simple toilers of the earth, but I have never experienced so much earnestness and sympathy, so much love, accompanying that eager desire that sometimes seems to be present in an audience that craves knowledge of serious things. The charm of the man was irresistible. One forgot his near three score years and ten.

A feeling of reverence touched me when he spoke of Myers and his poem on Tennyson, and the striking illustration of similarity of idea in Myers and Tennyson was brought home vividly when Sir Oliver read the verses from "In Memoriam." The name of Arthur Hallam, to whom Tennyson dedicated his poem, brought a strange feeling of loss that made us one with Tennyson. The quiet was deep, sometimes like that of an empty cathedral, and we were like souls in repose. The question of proof did not seem to occur to us; conviction did not matter; for an atmosphere had been created which was good to dwell in. None seemed to be imposed upon, nothing the speaker said could possibly lead anyone astray. He did not advise us to seek experience through a medium. He left the recital of his own investigations to our intelligence and judgment. Love, sympathy, and understanding, these were the values that were present, the gifts that he seemed to bring to us, and if there be in our great land a man who can draw us together and tender these gifts in Sir Oliver's simple, honest, dignified manner, let him come forth and receive our blessing.

RICHARD CLAUGHTON.

Suppressing Boils

"I once had a boil," said a friend of mine, "and I tried to suppress it. The result was that I got rid of that particular boil, but I had twenty-eight others." A great many ugly boils are appearing upon the body politic, and many people who call themselves 100 per cent American are trying to suppress them. These are political boils. A hundred years ago there was another type of boils prevalent known as heretics. They persisted in believing wrong ideas about religion, and the pious folk of that day essayed to suppress them. The results were not what they expected. The more they tried to cut out and eradicate these pestiferous heretics the more the numbers multiplied. It remains to be seen what political heresy hunters will achieve.

There are two types of temperament sharply conspicuous at present. The one impels men to "clean up Mexico" with machine guns; to "root out the reds," and some people in high places want them "set up against a wall and shot and then tried the next day." This type of men ninety years ago, had they been in the medical profession, would have doted on leeches and cupping and all manner of blood-letting and dosing with calomel. The knife would have been in constant use. The insane they would have manacled, and their own sons have been taken out behind the barn and horsewhipped because they went in swimming, and ferruled at school when they did not know their spelling lesson.

Such men did the best they knew in those days of ignorance of how the human mind and body reacts, but they were not very effective in achieving their purpose. The other type of mind impels men to achieve social results through "big brothers" more than through spies and sheriffs; it believes in giving nature a chance and letting in fresh air and sunshine; it would clean up dark places, get pure water, better drainage and give constitutional treatment to get rid of the causes of boils, when boils appear. This type of mind studies causes. It is not so foolish as to use methods that will breed more boils. It has more faith in athletics and *esprit de corps* and pleasant schoolrooms than in rattans and rawhides to make the young idea shoot the right way.

It remains to be seen whether men of the first or second type of mind are going to be able to handle the spirit of revolt and unrest that is abroad in the land. Says Judge George J. Anderson of the Federal Court of Massachusetts: "I find no period in our history so full of hysteria as our own until we go back to the witchcraft delusion." Says the editor of the *New York World*: "For five years there has been no free play of public opinion in the world." He tells us that if Thomas Jefferson were to repeat today his dictum that "the spirit of resistance to government is so valuable on certain occasions that I wish it always to be kept alive," the post office department could exclude him from the mails. Grand juries could indict him for sedition and criminal syndicalism; legislative committees could seize his private papers and search them for evidence of Bolshevism, and United States Senators would be clamoring for his deportation.

The problem before the country is not the suppression of violence. It goes without saying that violence, everywhere and always, should be suppressed and also talk that directly incites violence. On this all decent people are agreed. Let this be emphasized. But the problems are: how to deal with persons who do not advocate violence or practice it, but who preach political doctrine that most of us abhor; second, how to deal with those who indulge in violence against individuals who compose the state, when the remotest suggestion of hostility against the abstract theory of the state or the acts of the present administration may bring a sentence of twenty years in prison.

Two years and a half ago, 1,100 strikers at Bisbee, Arizona, were driven at the point of the bayonet into box cars, carried off illegally into another state and dumped down in the desert. Some of them owned Liberty Bonds and belonged to the Red Cross. They were probably a rough set of miners, but they were not guilty of violence. They were the victims of it. For two months the newspapers kept silence, and then a federal investigation brought an indictment against rich and powerful men who were guilty of this outrage. Has anyone been punished up to date? This deportation and the well-grounded belief that no one would be punished created such resentment that it aroused through the workers in many states a widespread spirit of revolt, more potent than any doctrine imported from Russia.

The last year, race riots in Washington, Chicago and Omaha, and almost weekly individual lynchings, either hanging or burning of human beings without any trial, have emphasized to the world our shameful lawlessness and our public apathy. The horror has not been so much the criminal lynching as the failure of government and courts to do anything about it. We listen to United States Senators saying of reckless chauffeurs: "I would acquit any man who drew a pistol and shot them down." When it is a question of violence or incitement of violence against the individuals who make up the state, where is our one hundred per cent American love of justice and order? But when the form of government of the state is questioned, the Hohenzollern doctrine of the state arises formidable and fierce, and cries, "At your peril."

The chairman of the Republican National Committee recently proclaimed: "There is in this country a religious faith which believes in the divine origin of the constitution of the United States." If this statement is not on a par with the Kaiser's doctrine of divine right, it comes very near it. George Washington and Hamilton and Samuel Adams were under no misapprehension about the constitution being of divine origin. Some of the very men who are engaging in an almost fetich worship of the constitution today are the very ones who are ignoring its careful guarding of the public's rights. Study the new espionage bill proposed by Representative Graham of Pennsylvania.

The superstitious reverence for certain political formulas and symbols which is now being inculcated is analogous to the superstitious reverence for certain religious formulas and symbols three centuries ago. We are not as emancipated from the methods of the Inquisition as we had thought ourselves. In many rspects we are straining at gnats and swallowing camels. Says a New York author: "There is revolution in reaction as well as in radicalism, and Toryism, speaking a jargon of law and order, may often be a graver menace to liberty than radicalism bellowing the empty phrases of the soap box demagogue. . . . There is no such prolific breeder of revolution as reaction, and reaction is now engaged in capitalizing the militant patriotism that the war aroused."

There are two Massachusetts Justices in the United States Supreme Court, whose temper of mind is that of the doctor who goes to the root of the matter and removes causes of disease. Says Justice Holmes, dissenting with Justice Brandeis from their seven associates: "The best test of the truth is the power of the thought to get itself accepted in competition of the market. . . . Sentences of twenty years imprisonment have been imposed for the publishing of two leaflets that I believe the defendants had as much right to publish as the government has to publish the constitution of the United States, now vainly invoked by them. I do not see how any one can find the intent of the statute in any of the defendant's words."

These Justices hold that the crime, if there be a crime, was one of "ignorance and immaturity." When men of such knowledge and judgment give this verdict in the recent espionage case, millions of Americans will question the wisdom of the wholesale arraignments which have so startled our whole nation and which are forming a dangerous precedent.

Says the report of the committee of the New York State Bar Association on law reform: "There is danger that the fundamental spirit of individual liberty may be seriously impaired in the supposed interest of public safety and efficient administration."

Lucia Ames Mead.

"A CHANT OUT OF DOORS."

God of grave nights,
God of brave mornings,
God of silent noon,
Hear my salutation!
For where the rapids rage white and scornful
I have passed safely, filled with wonder;
Where the sweet pools dream under willows
I have been swimming, filled with joy.

God of round hills,
God of green valleys,
God of clear springs,
Hear my salutation!
For where the moose feeds I have eaten berries,
Where the moose drinks I have drunk deep;
Where the storms crash through broken heavens
And under clear skies have I known love.

God of great trees,
God of wild grasses,
God of little flowers,
Hear my salutation!
For where the deer crops and the beaver plunges
Near the river I have pitched my tent;
Where the pines cast aromatic needles
On the still flowers I have known peace.

God of grave nights,
God of brave mornings,
God of silent noon,
Hear my salutation!

—*Marguerite Wilkinson.*

New York Evening Post.

THE FIELD

The World is my country, to do good is my Religion"

ABRAHAM LINCOLN CENTRE'S ORGANIST IN RECITAL.

At Abraham Lincoln Centre on Sunday afternoon, Charles Lee Cocke, Jr., had a good organ and a good audience, both as for numbers and appreciation, to play on.

Mr. Cocke's outstanding asset is a "feeling" for the organ. Inanimate things have quite a human way of recognizing personality. An organ is peculiarly sensitive to the touch of those who love it, who play it with something other than an expansive piano technic. Only those who have their ears close to the ground hear the inner voices. Throughout the recital this almost affectionate intimacy colored and fused Mr. Cocke's offering. He had every confidence that the registration used would convey the message. His sense of proportion was admirable. His sentiment sane, healthy yet delicate and refined. His contrasting vigor eminently authoritative. It was organ playing, always suave and pliant, yet never lacking in essential force and assertion. Throughout it was beautiful. He used Rogers' big B minor concert overture, Shelley's Fanfare and Gaul's impressive "Chant for Dead Heroes" for his large numbers. Lester's "Ebon Lute," Foote's "Allegretto" and Fletcher's "Fountain Reverie" left delightful reflections, with special stress on Lester's lovely mysticism.

Miss Jennie F. W. Johnson added the gorgeous contralto aria from Parker's "Hora Novissima," and made it sound so simple and direct that one forgot its involved construction. She sensed its imposing phrases excellently. It is something well worth her while and for others who can bring to bear the animating spirit it demands. A group of the Burleigh spirituals afforded requisite contrast and was admirably done, with special praise for "Troubl:" and "Peter." These songs are of real importance, and when used with the serious intent Miss Johnson bestowed, afford unquestioned musical satisfaction.

—*Albert Cotsworth.*

The Music News.

Women's International League For Peace and Freedom

Section for the United States

(Formerly Woman's Peace Party)

Object:—To organize support for the resolutions passed at the Women's International Congress at the Hague in 1915 and in Zurich in 1919, and to support movements to further Peace, Internationalism and the Freedom of Women.

Executive Committee:—Miss Jane Addams, President, U. S. A.; Miss Emily G. Balch, Secretary-Treasurer, U. S. A.; Mme. Gabrielle Duchene, France; Mlle. Marguerite Gobat, Switzerland; Frau Yella Hertzka, Austria; Frl. Lida Gustava Heymann, Germany; Frk. Martha Larsen, Norway; Miss Chrystal Macmillan, Great Britain; Mme. C. Ramondt-Hirschmann, Holland; Mrs. H. M. Swanwick, Great Britain.

Consultative Members, Executive Committee, Section for U. S. A.:—Miss Grace Abbott, Illinois; Miss Lillian D. Wald, New York.

International Office, 19, Bd. Georges-Favon, Geneva, Switzerland.

National Sections:—Australia, Austria, Belgium, Bulgaria, Canada, Denmark, Finland, France, Germany, Great Britain, Hungary, India (British), Ireland, Italy, Netherlands, New Zealand, Norway, Poland, Sweden, Switzerland, United States.

General Objects:—To promote methods for the attainment of that peace between nations which is based on justice and good-will and to co-operate with women from other countries who are working for the same ends.

Special Objects:—Those indicated by the Standing Committees and for immediate action to oppose universal compulsory military training; to oppose all invasions of Constitutional rights, free speech, free press and assembly and minority representation in legislative bodies; to oppose invasion of Mexico for purposes of war; to work to amend the League of Nations Covenant if it is ratified by the United States and if not so ratified, to secure a true Concert of Nations to substitute Law for War.

OFFICERS

Chairman—Mrs. Anna Garlin Spencer, White Plains, N. Y.

Honorary Chairman—Miss Jane Addams, Chicago, Ill.

Secretary—Mrs. Lucy Biddle Lewis, Lansdowne, Pa.

Treasurer—Mrs. Hannah Clothier Hull, Swarthmore, Pa.

Vice-Chairmen—Miss S. P. Breckinridge, Ill.; Mrs. C. E. Cumberson, Cal.; Miss Zona Gale, Wis.; Mrs. Harriet P. Thomas, Fla.; Miss Jeannette Rankin, Mont.; Mrs. A. N. Winslow, Mass.

Members of the Executive Committee—Mrs. William Jennings Bryan, Neb.; Mrs. Walter Cope, Pa.; Miss Helena Dudley, Mass.; Mrs. Frederick Holt, Mich.; Mrs. David Starr Jordan, Cal.; Mrs. Eleanor Daggett Karsten, N. Y.; Mrs. Florence Kelley, N. Y.; Mrs. William Kent, Cal.; Mrs. Anna Rhoads Ladd, Pa.; Mrs. Henry G. Leach, N. Y.; Mrs. Lola Maverick Lloyd, Ill.; Mrs. Lucia Ames Mead, Mass.; Miss Rose Standish Nichols, Mass.; Mrs. George Odell, Wash., D. C.; Miss Juliet Poyntz, N. Y.; Mrs. Frederick J. Taussig, Mo.; Mrs. Mary Church Terrell, Wash., D. C.; Miss Ellen Winsor, Pa.

All American women are urged to join this Section for U. S. A. of the Women's International League by use of the appended slip.

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I hereby enclose one dollar for membership in the Women's International League for Peace and Freedom, Section for U. S. A., for the year 1920.

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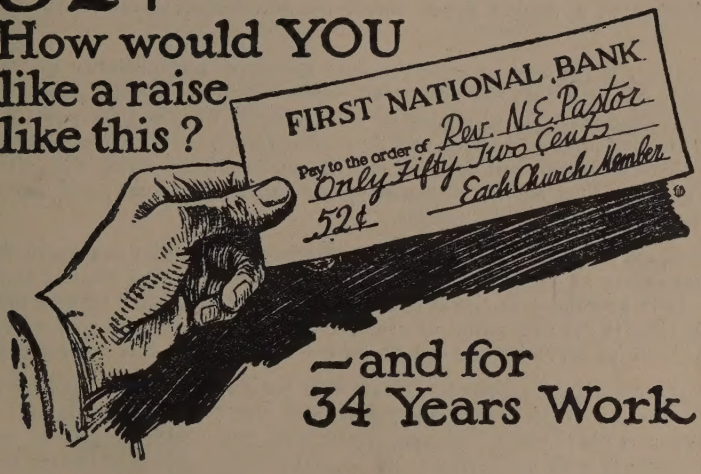

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Every officer of the Government with a war message to deliver appealed to the ministers first of all.

But 80% of the ministers receive less income than government economists figure as a minimum for the support of an average family.

When hospitals need money they enlist the support of the ministers—and receive it.

But when sickness visits the minister or the members of his family they must be treated in a charity ward. His pay is less than a day laborer's.

We Pay Him Half the Wages of a Mechanic

8 out of every 10 ministers receive less than $20 a week—about half the pay of a mechanic. And of these pitifully inadequate salaries, how much do *you* contribute? Nothing if you are outside the church; an average of less than 3c a day if you are a church member.

All of us share in the benefits of Christian ministers to the community. They marry us; bury us; baptize our children; visit us when we are sick. In their hands is the spiritual training of the youth.

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of North America

The Evangelical Churches Cooperating in the Service of Jesus Christ

45 WEST 18th STREET, NEW YORK CITY

THE FREEMAN

MR. B. W. HUEBSCH takes pleasure in announcing that in March he will begin to publish THE FREEMAN, a weekly paper edited by MR. FRANCIS NEILSON and MR. ALBERT J. NOCK.

THE FREEMAN is planned to meet the new sense of responsibility and the new spirit of inquiry which recent events have liberated, especially in the field of economics and politics. It will follow developments in all phases of international life, and its point of view in the discussion of industry and commerce will be that of fundamental economics. In dealing with public affairs, both domestic and foreign, it will concern itself more with the principles of politics than with political events, personalities or superficial issues; and especially with the economic principles that underlie politics.

THE FREEMAN will be more interested in discovering popular sentiment than in creating it and will aim rather at enlightening and unifying public opinion than at controlling or instructing it. It is grounded in the belief that the greatest public service that can be performed at this time is the promotion of free popular discussion, and that a paper which desires disinterestedly to serve its age can do no better than take this for its avowed function.

In its treatment of news THE FREEMAN will not respect the journalistic fetish of timeliness to the prejudice of accuracy, importance and well-reasoned discussion. It will not in any sense compete with the daily newspapers or with any weekly résumé of news. Nor will it pretend to compete with such organs of special opinion, whether liberal or conservative, as are now serving a large public and serving it exceedingly well.

THE FREEMAN will also present sound criticism, freely expressed, upon literature and the fine arts, besides offering American and foreign works of creative imagination. The editors expect to make a paper which shall so far differ from existing periodicals in style and temper as well as in content and purpose as to keep out of their field; and they are confident that the venture will in time attract a public of its own which shall be sufficient to warrant its continuance.

In connection with the foregoing Mr. Huebsch will issue from time to time pamphlets on current affairs. These will be for the most part original and expressly written, but will also include valuable and unusual reprints. The pamphlets will be under the same editorship as the paper; and in case articles are submitted which are unsuited to the paper and yet seem to demand publication, they may, by arrangement with the writers, be included in the series.

This is a critical year: a new Europe is in the making; Asia is finding itself; in this country the Presidential campaign brings to the fore basic questions which we are ill-prepared to consider. It is important for thoughtful people to secure disinterested information and impartial interpretation in this unprecedented day of doubt and change. The need for periodicals like THE FREEMAN justifies our request for your support: the effectiveness of THE FREEMAN will be measured by the number of its readers. We want your subscription; and especially we ask you to coöperate by supplying the names of people in your community who will be interested in receiving THE FREEMAN (see below).

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